1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

seem, however, to drink quite as much as the others, for as a mark of affection they will take a drink out of the *patyoot* of anybody they like or anybody who invites them. As the drinking continues voices get louder and gestures more vehement and there is a great deal of laughter; most of this laughter arises from obscene remarks which may be *double entente* or may consist merely of the Lepcha monosyllables (they are actually bi-syllables). Occasionally some rather crude and childish practical joke may be played; big leaves or some other incongruous object may be tied on to a man's pigtail while he is not looking, or the skirt of his coat hitched up behind, but these jokes are comparatively rare; the one thing which seems to the Lepchas continually and inexhaustibly funny is sex. There is a certain amount of rough sexual by-play; a young man, or occasionally a young woman, will make a gesture of grabbing at another young man's private parts; this is considered extremely funny. The bolder young men will also try to fondle the breasts of the younger married women but they are usually repulsed extremely roughly; on the whole Lepcha women have rougher and brusquer gestures than the men and it is not uncommon for a woman who is being teased to give her teaser a resounding smack on the face; this is always taken in good part. It is also quite common for a youth to hang on to the back of an older man he is fond of, putting his hands over the older man's shoulder and touching his breasts; with this gesture the youths resume the position of a child being carried on its father's back. I do not think there is any conscious homosexual intention in this behaviour; it is noticeable that it is always the younger man who clings to the back of the older and never the reverse. A somewhat parallel type of behaviour is for oldish boys round about the age of ten or twelve to put their arms round a seated older woman whom they are fond of and apply their face to her dress over the breasts; this is the type of behaviour which is abandoned ' when boys are old enough to learn shame'.

The poorer Lepcha feasts finish at nightfall; if all the provisions are finished then people go home to sleep. But the better feasts continue far into the night, and some go on into the subsequent day; a really good feast, such as the Boom Koor, lasts for three days and three nights. People doze intermittently, wherever they happen to be, but on the whole little sleep is had; under such conditions the Lepchas seem to manage with very little rest, and I have seen people after forty-eight hours almost continuous eating and drinking go off, apparently quite fresh, to work in the Fields.

1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

Jiroong, who has extraordinarily precise memories of his infancy said that 'he was three when his sister was born. He was taking his mother's breast till the birth, which he witnessed and which frightened him very much. He was told that the new baby was Sang-rong *moong*. He was weaned in two ways; his mother's breasts were smeared with excrement, and a sister of his father took him away to her home and told him he must not cry because "Sang-rong *moong* was with his mother and would eat him". He remembers vividly that for a week he cried every night for his mother's breast, and then resigned himself to doing without. For some time his aunt looked after him, sometimes keeping him with her at her house, and sometimes going to his home and sleeping with him.' In the same way Tobgé's wife had sent her son, aged a little over two, to live with her parents in their village a day's journey away. Since she was not pregnant again this conduct was disapproved of; it was considered to be a further illustration of Tobgé's irresponsibility and her immorality.

Normally a child is only suckled by its mother, but if the mother dies, or for any other reason becomes incapable of suckling the child, it may be suckled by another woman whom the child will call 'mother', or occasionally by the grandmother. A child does not have more than one nurse at a time, and would not be given a feed by a lactating woman during the mother's temporary absence. The reason given for this is that in taking another woman's milk the child would contract a debt which it would never be able to repay; and this debt would be a burden to it after its own death.

It is a general Lepcha belief that any woman who has once borne a child can produce milk spontaneously when a baby sucks; and this seems to be borne out by the fact that on occasion if the mother dies the grandmother will suckle the grandchild. I myself saw Kurma's mother-in-law suckling her granddaughter, though it was over twenty years since she herself had borne her last child. Some women too can produce milk without having borne a child; at first this milk is indigestible for the infant, but it is subsequently perfectly all right. If the mother dies the husband's breasts will very often swell; but they only produce a sort of lymph and not proper milk. As far as my observations and inquiries go it seems clear that Lepcha women lactate with far more facility than European women.

A youngest child will continue sucking until the mother's milk dries up, or until the child 'becomes ashamed'; this may continue